



MILLENNIAL STAR

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Testimonies

ONE of the unique features of the Lord's Church is the personal testimony, of its members, to the divine mission of Jesus and the restoration of the Gospel in this generation.

Many people, inspired by the power of such testimonies have been brought to a knowledge of the truth and to membership in the Church.

Bearing such a testimony usually means a spoken witness, expressing a deep inner conviction. When uttered discreetly, in the proper spirit, it serves to strengthen the giver as well as to inspire those who listen. It is a great blessing to have one's life anchored to a testimony of the truths of the Gospel, the divine mission of the Lord Jesus Christ and the inspiration of living prophets.

But there is a testimony more impressive than the spoken word that is ever fresh and convincing. It is the witness of faith expressed in a dedicated and devoted life of service to God and fellowmen through the organisation of the Church. Such a testimony ever speaks louder than words and is the final proof of an expressed belief and conviction.

Consider those who once having received a testimony of the Gospel, whether by birth or conversion, never falter in their practice of obedience and sacrifice. Their lives demonstrate their faith to be as certain as the tides and as accepted as the trust of a child in its mother. Their faith needs neither argument nor defence, since it has become a part of the fabric of life itself, the sun around which their world revolves, the standard by which the value of all things are measured.

These are they:

Who are honest in their dealings with the Lord and all men.

Who respect and sustain constituted authority.

Who look upon service in the Church as a privilege and an opportunity, and are willing to carry their own weight and the weight of others.

To whom no sacrifice is too great for the building up of the Kingdom of God, and who seek first for the things of the Kingdom.

Who ever sow the seeds of love and good will and dampen the fires of contention.

Whose praying and fasting is a sacrament of renewed devotion and trust.

Whose actions harmonise with their preachments.

These are the "Saints of the Kingdom who shall be gathered up to meet Him when He comes in His Glory."

This is the testimony last of all—the testimony of good works, which all should seek to bear to the world seven days a week if the spoken testimony on Fast Day is to be of any force in the world.

C.G.M.K.

“THE LORD hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”

Thus sang the prophet-poet Isaiah as he contemplated our day. He saw the holy arm of the Lord, not wielding a sword of vengeance and destruction, but holding aloft a torch of truth, of hope and peace and love.

The building of a temple in England is another step in the glorious plan foreseen by Isaiah through which peace shall be in all the earth and “they shall not hurt nor destroy in all God’s holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

The purpose of the temple is the giving of an endowment of light and truth, which is the knowledge of the Lord, and the bestowing upon those worthy to receive them the saving ordinances of the Gospel, which will bring them back into God’s presence, there to be crowned with glory, honour and eternal life.

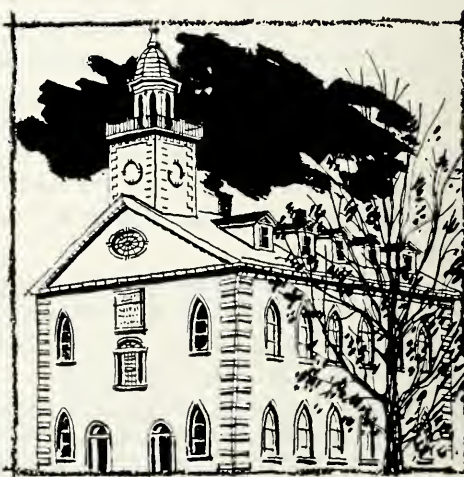
From the very beginning there were probably temples of God among men. Although the first record we have of temples is the account of the building of the tabernacle in the wilderness, it seems unthinkable that over two thousand years of time elapsed and four great dispensations of the Gospel were upon the earth before a temple of God was constructed.

The tabernacle was beautifully constructed and ornamented. The ark of the covenant, which it contained, must have been like a magnificent jewel. The tabernacle was understood by the children of Israel to be the dwelling place of God when He came among them.

The ordinances of the endowment of the sons of Aaron is described in the eighth chapter of Leviticus. The Lord commanded that they should be thus endowed before entering upon their priestly offices. This endowment concerns largely the symbolism looking forward to the supreme atoning sacrifice of Christ. All this was ful-



HEROD'S TEMPLE

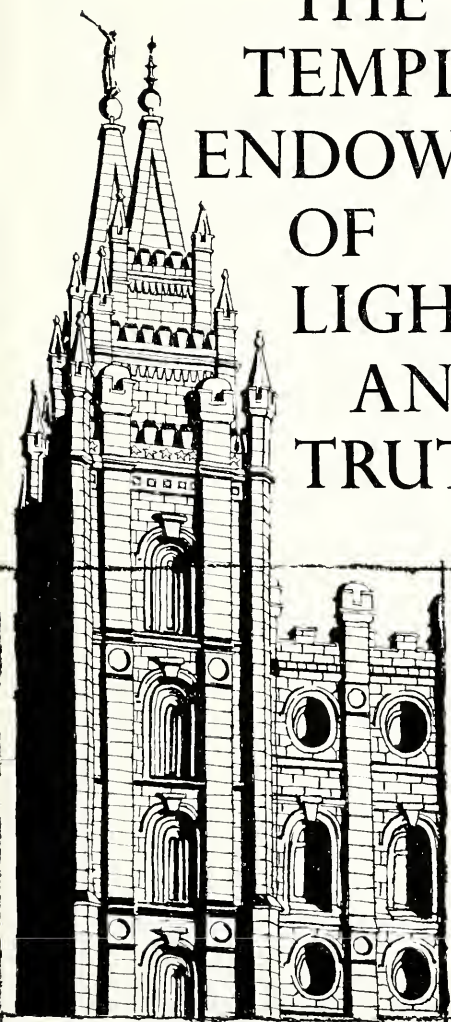


THE KIRTLAND TEMPLE

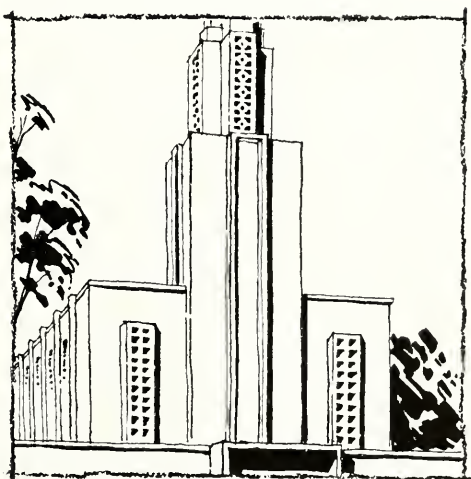
Elisha Warner is a supervisor of ordinance work in the Salt Lake Temple. He has been Editor of two Utah newspapers and was a State legislator until appointed Utah State Tax Commissioner in 1947. A former Bishop and Stake Mission President, he's seen all six of his living children married in the temple, and been a temple worker since 1950.

by Elisha Warner

THE TEMPLE ENDOWMENT OF LIGHT AND TRUTH



THE SALT LAKE TEMPLE



THE NEW ZEALAND TEMPLE

filled in the atonement wrought by the Saviour in the Garden of Gethsemane and on the cross. Thereafter, sacrifice by the shedding of blood was done away with, and the sacrificial endowment was superceded by the higher priesthood endowment of light and knowledge.

During the days of the splendour of the Kingdom of Israel, King David desired to build a temple to the Lord, but received a commandment through the Prophet Nathan that it was not for him to build the temple because he was a man of war. The commission of peace and wisdom, which accompanies temple building, was given to David's son, Solomon.

Solomon began work on the great temple four years after he succeeded his father to Israel's throne. It was located on Mount Moriah, where Abraham had prepared an altar on which to offer his son Isaac as a sacrifice a thousand years before. This edifice, perhaps the most magnificent and costly temple ever built, was completed in seven years.

The worship of God in Israel revolved around Solomon's temple for about four hundred years, until Nebuchadnezzar destroyed it and carried off its treasures to Babylon. After seventy years of exile the Jews returned to Jerusalem, and under the leadership of Nehemiah, Ezra and Zerubbabel rebuilt the temple on the same site. This, however, was a much less costly and imposing structure than the temple of Solomon.

The temple which adorned Mount Moriah at the time of the Saviour's earthly ministry and which was intimately associated with His labours in the flesh was known as Herod's temple because this unworthy ruler undertook to restore it to the magni-

ficence of Solomon's temple. The Lord frequented it and acknowledged it as His Father's house until that fateful afternoon preceding the night of betrayal, when He withdrew His spirit from it and left it a dead form, devoid of the light and power necessary to the accomplishment of its purposes.

It had never been planned to provide for the full endowment necessary for the work of the holy Apostleship. Perhaps for this reason the Lord took His three leading apostles, Peter, James and John, to the top of a high mountain and there conferred upon them the endowment of knowledge and light, which, in connection with the Holy Ghost, was to qualify them for their exalted ministry. Peter, in his second general epistle, bears record of this endowment.

*"For we have not followed cunningly devised fables," Peter writes, "when we made known unto you the power and coming of our Lord Jesus Christ but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came to him such a voice from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, while we were with him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day stars arise in your hearts."*¹

Even after three years of constant association with the Master, listening to His teachings and receiving training in the work of the ministry under His direction, the Twelve were not qualified to perform their mission without the endowment ordinances. The Saviour's parting injunction to

them prior to His ascension was that they tarry in Jerusalem until they were endowed with light and power from on high.

This endowment came to them on the day of Pentecost, while the Twelve were all together in a house, apparently by previous appointment. Although the details of this glorious occasion are veiled in reverent secrecy, we are told in the second chapter of Acts that

“there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting and there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Thus endowed, they had the wisdom and the strength to carry the Gospel message throughout the then known world, to overcome the fears of the flesh, to endure privation and suffering and torture unto death. They knew that God lived and that Jesus of Nazareth, their Master, was the Christ, the Redeemer of the World. They dedicated their lives to the spreading of that knowledge to their fellow men, brought the promise of eternal life to all who would accept and obey the truth.

The first temple in this dispensation of the Gospel was built at Kirtland, Ohio, and dedicated on March 27, 1836. In the dedicatory prayer the Prophet Joseph Smith said :

“Thou knowest that we have done this work through great tribulation, and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest Himself to His people.”

The commandment to build the temple came when the people were few in number, perhaps not more than three thousand in all. They were divided physically by the great distance between Kirtland, Ohio and Western Missouri. They were desperately poor in the wealth of the world. Perhaps because of these conditions they hesitated for a few months before undertaking the tremendous work required of them.

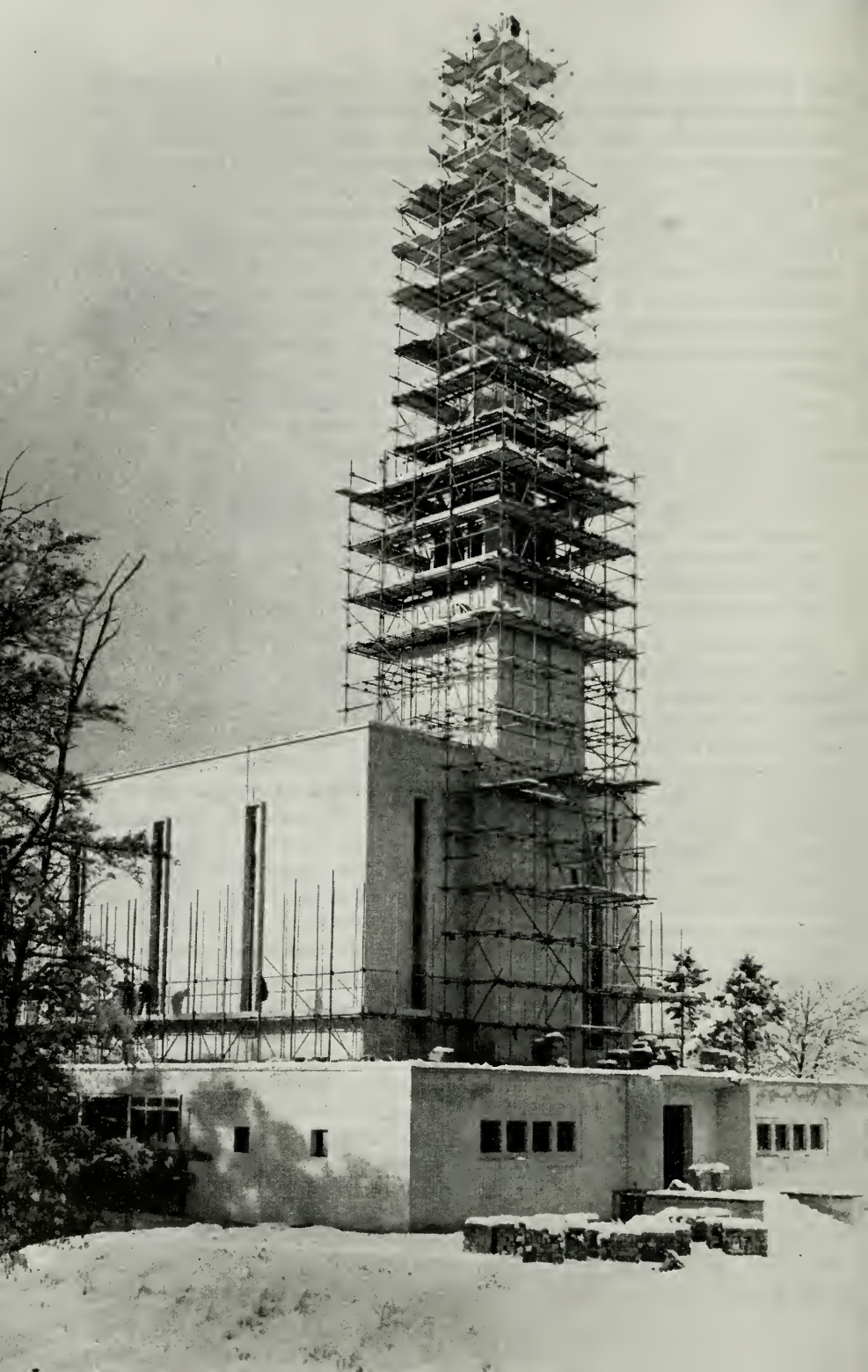
After the lapse of about five months the Lord rebuked the church severely for this delay.

“Ye have sinned against me a grievous sin,” He warned them, “in that ye have not considered the great commandment that ye should build an house in which I design to endow those whom I have chosen with power from on high. If you keep not my commandments the love of the Father shall not continue with you, therefore, you shall walk in darkness.”²

The house was built, and on April 3, 1836, the Lord accepted it in person in one of the most glorious manifestations ever received by mortal man. The keys of the various dispensations of Abraham, Moses and Elijah were bestowed upon Joseph Smith and Oliver Cowdery at that time.

Later the temple was polluted and the Lord withdrew His spirit from it.

On January 10, 1841, the Lord commanded the Saints to build a temple at Nauvoo, Illinois. Notwithstanding the poverty of the people, the active opposition of their enemies, and later the certainty of their expulsion from Nauvoo, work on the temple was pushed readily to completion. The magnificent million-dollar edifice was finished in four years. Ordinance work for the living and baptism for the dead were carried on as rapidly as rooms



and facilities could be properly provided and equipped. But in 1847 mob violence drove them from their houses and their newly-completed temple in Illinois to the Rocky Mountains.

Six years later the Latter-day Saints commenced to build the Salt Lake Temple. For forty years they laboured, under primitive conditions, far removed from civilisation, before completing the beautiful structure which stands now in Salt Lake City as a monument to their industry and art. During this time they completed three other temples in Utah: one at St. George, one at Logan and one at Manti. In the present century other temples have been added at Cardston, Alberta, Canada; Mesa, Arizona; Idaho Falls, Idaho; Laie, Hawaii; Los Angeles, California; and Berne, Switzerland. This year temples will be dedicated in London, England, and in New Zealand.

The Lord has said :

"It is my will that a house should be built unto me . . . for a place of thanksgiving for all saints, and for a place of instruction for all those who are called to the work of the ministry in all their several callings and offices; that they may be perfected in the understanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on earth, the keys of which kingdom have been conferred upon you. And inasmuch as my people

*build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all shall see God."*³

The ordinances necessary to the acquisition of knowledge and power that lead to life eternal are in the world today, and will be given to those who are worthy to receive them, and purify their lives to the extent that they may be led by the Spirit of God.

This is the purpose of the work in the temples built in this dispensation of the Gospel by the Church of Jesus Christ of Latter-day Saints. The benefits and blessings are not only for the living but also for those worthy people who passed from this life without having an opportunity to avail themselves of these saving ordinances. Jesus said :

"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation."

Peter testifies that Christ went and preached to the spirits in prison during the time His body lay in the tomb, and adds :

"For this cause was the Gospel preached also to them that are dead,
(Continued on page 78)

The structure at left, when dedicated, will be a Temple of God. Built of Portland stone, richly white, set in the deep contrasting Newchapel greens, it will be singularly striking and beautiful. In England there are cathedrals and mosques and synagogues more famed, more costly, and more ornate; but though they are magnificent and grand, this London Temple will have about it a dignity and solemn beauty quite distinct from them.

More significant than physical beauty is its holy purpose, for in it will be performed sacred and eternal ordinances that can be performed nowhere else on earth.

SISTERS SPEAK

PADDA SPELLER

DORINDA STEEL

MAUREEN TOOLEY

CYNTHIA DALLEY

More Testimonies of the Restored Gospel

PADDA SPELLER is the mother of two. She was recently baptised in her home branch at Southend-on-Sea.

EVERY day of my life I shall thank our Heavenly Father for the day He guided Mormon missionaries to my door. A feeling of genuine terror comes over me every time I think how close I came to missing them, for had they been a few minutes later I would have been out and might never have known the privilege and joy of belonging to the Church of Jesus Christ.

Those of you who had the good fortune to be born into this Church and whose religion is as much a part of your lives as eating and drinking, probably, because it is an integral part of you, take it a little for granted. I wonder how many of you can realise what it really feels like to be a convert and come into this Church as an adult, having lived for almost thirty years without the true Gospel. Try to imagine for a moment the feelings of a poor beggar who finds himself suddenly offered gifts beyond price, a man who has been paralysed from birth and suddenly he is given the use of his limbs, or a deaf and blind man who can suddenly hear and see all the beauty and loveliness that is around us. If you can imagine all these things then you know just a little of the joy, wonder, beauty and melody that fills the heart of a convert. We must be very sure to guard our treasure with our lives, to use our limbs and ener-

gies in doing God's work, and to let all we see and hear be filtered through charity before it finds its way to our tongues and to our hearts.

When one has been fighting one's way through a jungle for a lifetime and a man presses a compass into his hand, if he has any sense he will not throw it away or lose it. If any of us were to lose our compasses we would find that the jungle we'd return to is infinitely more dense and impenetrable than the one we were led out of, and it is for each and every one of us to do all we can and more to help those who have strayed to find their compasses again.

I pray for many things, but my special and constant prayer is for wisdom, courage and humility to ever treasure the Gospel and ever share it with others.

DORINDA STEEL, nineteen years old, is a student nurse in a London hospital. Born in Kenya, Dorinda came to England when her parents returned to their native land four years ago. Because parental permission was not forthcoming, she has not yet, at this writing, been baptised.

1957 will always be an outstanding year in my life, for it was a year in which much happened, a year in which my values and ideas about life changed abruptly, a year in which I had my "first birthday." In short, it was the year in which I met the Church of Jesus Christ of Latter-day Saints and

the year in which I was blessed with a knowledge of the Restored Gospel and a testimony of its truth.

I met the missionaries at a street meeting at Hyde Park, in London, one warm evening late in June. I recall that my initial reaction was to scoff at their claims. Here were some more fanatics, I thought—and Americans at that—to add to the prize collection already at Hyde Park. But it wasn't many minutes before I realised that somehow these were different. They hadn't come to the park like so many of the others for some ulterior motive, but simply because they possessed something which they held very dear and which they wanted intensely to share with us. Whatever it was that they had, it was something for which they were willing to withstand mockery and scorn; and, above all, something which I felt I was lacking. I determined to investigate further and in a few days received a copy of *The Book of Mormon*.

The first Sacrament Meeting I attended I remember as a singular experience. Being used to the traditional pomp and ceremony of the Anglo-Catholic religious services, I was amazed and slightly horrified by the simplicity of this meeting. The friendliness of the members among themselves and to outsiders astounded me, and soon I felt I could not keep away, so I began to meet with the missionaries to gain an understanding of this wonderfully unusual church.

A few months passed. One day when I was in bed recovering from the 'flu and studying for my next cottage meeting, I chanced upon the following verses from Matthew :

“Ask, and ye shall receive; knock, and it shall be opened unto you.”

Feeling an overpowering desire to pray, I began to do so, and all at once

I was filled with an exhilarating sense of knowledge and surety and happiness, and I knew that what the missionaries had been teaching me was true. I knew that there could be but one true church of God upon the earth and that the Church of Jesus Christ of Latter-day Saints was it. Now, I felt, the responsibility lay upon me to prove myself worthy enough to become a member.

Obstacles and difficult circumstances were what I encountered next. There were times in fact when I could have wished myself a nice warm spot somewhere in the sun to sit and vegetate rather than strive on in the face of bad circumstances, especially when the teachings of the Church were not well received at home. But in each trying time I have been greatly helped and inspired by the friends I have made in the Church.

I feel that my testimony has been immensely strengthened by these circumstances. And it has helped me in my work as a student nurse, in which one sees so much pain and suffering that it's easy to become hard and unsympathetic, to lose one's former ideals and one's appreciation of others and the awareness of their potentialities as sons and daughters of our Heavenly Father.

Because my testimony means so much to me I think particularly beautiful the scripture in *The Doctrine and Covenants* which describes how all the testimonies are recorded in a book where the angels can look and rejoice over them. I pray that day by day and year by year each of our testimonies may grow, strengthened by adversity and purified by love and service to God and to our fellow men.

P.S. : I now have permission to be baptised !

MAUREEN TOOLEY, a native of Grimsby, Lincolnshire, met the Church when she was barely sixteen; now almost eighteen, Sister Tooley has displayed her love for the Gospel by her active faithfulness.

I WAS first introduced to the Church of Jesus Christ of Latter-day Saints almost one and one-half years ago. I recall vividly the first Sunday I attended Sacrament Meeting. The missionaries had called upon my mother's friend, and invited her to come to Church with them. She agreed to go if my mother would accompany her.

On that particular night this very friend happened to be serving my mother and I tea in her home. They talked about going to Church, and everyone agreed to the idea except me. I imagined a lot of old people holding a sort of Mother's Meeting, and in going to that I wasn't readily interested. But after some persuasion I decided to go along.

When we arrived at Church I was surprised. Not only was it entirely different than I had imagined, but everyone showed us genuine love and friendship.

From then on the missionaries visited our house every week. I am most thankful to these missionaries—Elder Dwight Kelsey and Elder Richard Knight—for bringing the Gospel's truths into our home.

The happiest day of my life came then. I'll ever be grateful for having been baptised into this Church, and for having received the Holy Ghost as my constant companion. Not many months after my own day of baptism, my mother, too, was baptised; I was so happy on that day I wanted to burst into tears. And since then I have continually prayed that my father might become a member of the Church.

The gratitude I feel for all the love, kindness and friendship everyone has shown me is inexpressible. I know with all my heart that this is the true Church of God. I know that Joseph Smith was indeed a prophet of the Lord, and that through him the Gospel in its fullness was one again restored to the earth. And I would not part with this testimony of the truthfulness of the Gospel for anything, and I pray that I might live worthily of the blessings I have received from it.

CYNTHIA Z. DALLEY, one of South London's newest members, works as an optician's receptionist. She's eighteen years old, lively, and enthused about the Gospel.

MY GREATEST blessing, I feel, is my testimony of the Gospel of Jesus Christ and my understanding of its restoration in our dispensation, and my greatest privilege is the chance to express it to others. For this blessing and privilege I am thankful to my Heavenly Father.

On looking back, it seems almost incredible that prior to last May I didn't even suspect that there was such a church as the Church of Jesus Christ of Latter-day Saints. And even when I did hear about it I was curious because it was so completely foreign to me.

In my almost-nineteen years I'd had an average, if rather confused, religious upbringing. But my understanding of religion was what might be termed a religious stew: my mother and I seemed always to be changing our residence, and each time our address was altered our church was altered with it, so that by the time I'd reached the age of seventeen there

were four or five religious doctrines stirred up vigorously—and indiscriminately—inside my head. Confusion to blame, I stopped attending church completely then, though I retained my belief in God and His Son, Jesus Christ.

Even without my religious stew, which seemed to me inevitable to anyone who approached all the dissenting creeds open-mindedly, I could see nothing beneficial in attending church. It was dull, and the people that comprised it narrow-minded, in the main, and I wanted to get out and enjoy life.

I suppose in a way I got what I set out for : I can say now that I had a gay time. But I cannot say that I was happy. At night I would often cry myself to sleep, for I knew that there was something missing in my life, yet I did not know what.

Then came my first meeting with a Mormon. Because of his own love for his church, I gradually became interested in what he believed. We'd sit for hours with a *Bible* and *The Book of Mormon* and all sorts of leaflets spread out before us. A week of those discussions left me desirous of attending church. Unable to locate the nearest branch of the Latter-day Saint church, we went to a local Baptist meeting. It is strange to reflect that at even that early stage many of the things the Pastor said struck me as being false.

Three weeks later I felt certain that the Church was true. Even things which made me think at first that they were carrying religion a bit far—like tithing and the Word of Wisdom—began to make strong sense and I started living them. Church attendance became my regular Sunday habit, and,

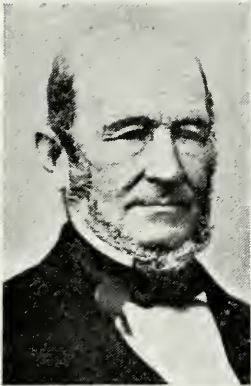
with the cottage meetings I was then having with the missionaries, the object of a week's anticipation. I was encouraged to study and pray and make the Gospel more and more the centre of my life. And the more I did these things the more I became convinced that here indeed was the church that Christ came to earth to establish.

When September came I was ready to be baptised. My testimony burned within me, for I know the Gospel to be not only true, but truth, and Joseph Smith to be a prophet called of God to re-establish the Church of Jesus Christ on the earth. As with other Latter-day Saints, I'll never forget my baptism day. I had never seen a baptism before and consequently wasn't quite sure what to expect. The simplicity and dignity of the service left me without words. The feeling of peace and happiness that was mine is something that only those who have had a similar experience can understand.

Since then I have known what real love and friendship is; I have come to understand the true meaning of forgiveness; I have realised what it is that makes living for Latter-day Saints a challenge, a striving to always do their best, and not a little more than exciting.

My prayer is that I might always manifest my appreciation for the help and love the members of this church have shown me by good works of my own and that I might ever remember the great responsibility I have to be numbered with Christ's own people. The Church of Jesus Christ of Latter-day Saints means more to me than anything else ever can. How I hope that maybe in some small way the Lord will be able to use me to bring other people to understand and cherish it !

Stanley Buchholz Kimball:



HEBER CHASE KIMBALL

EARLY CHURCH DOCUMENTS IN ENGLAND

Stanley B. Kimball is an author, historian and currently an instructor in History at the City College of New York. Formerly a missionary in Czechoslovakia and Britain, Elder Kimball writes often in the Improvement Era; living in New York with his wife and two children, he is working on a doctorate in modern European history.

“LET THY servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.” With these words the Prophet Joseph Smith informed Heber C. Kimball that the Lord wanted him to open the British Mission. The revelation came Sunday, June 4, 1837, in the Kirtland, Ohio, Temple. Because of this command of the Lord, “Mormon” Missionaries were walking the streets of English cities and towns and preaching the gospel a full decade before the pioneers went to the valley of the Great Salt Lake. In fact there were branches of the Restored Church in England even before the Church was in Nauvoo, Illinois. As a missionary in England in 1950 I found that this was a great surprise to many English people.

The story of Elders Kimball, Orson Hyde, Willard Richards, and four other missionaries who docked Thursday, July 20, 1837, at Liverpool and

first proclaimed the Restored Gospel in Britain the following Sunday in Preston, Lancashire, is, of course, generally familiar to readers of the *Star* and other Church publications. The purpose of this short article is to present some very early documents pertaining to this extremely important beginning of the world-wide missionary system of the Church of Jesus Christ of Latter-day Saints.

In 1950 and during the summer of 1957 when I again had the privilege of visiting my beloved mission field I did some research in the Lancashire County Record Office in Preston and was rewarded by finding several interesting and important documents.

In the *Journal* of Heber C. Kimball we learn the following :

“Many began to persecute us for preaching without a licence from the authority of the nation. This idea of obtaining a licence from the secular authority was somewhat novel to us;

Year of Queen Victoria's reign

Thos. Yates Ridley

At the General Quarter Session of the Peace held by adjournment at Preston in and for the County Palatine of Lancaster the sixteenth day of October in the first year of Queen Victoria's reign.

Orson Hyde

Heber Chase Kimball,

Henry Bold Boughton.

Carroll Macdwin

Thomas May

Document 1

but . . . Brother Hyde and I therefore made application to the Quarter Sessions and obtained licences . . ."¹

These licences were issued October 18, 1837, just three months after work in the British Mission began. Diligent research failed to reveal a copy of these licences², but I did locate an entry in the book of J. P.'s Oaths, 1806-1886 for Lancashire (see document 1). It is a simple statement that

"At the General Quarter Sessions of the Peace held by adjournment at Preston in and for the County Palatine of Lancaster the eighteenth day of October in the first year of Queen Victoria's Reign [1837]."

This statement is signed by Orson Hyde and Heber C. Kimball and witnessed by three other men. This document indicates that Hyde and Kimball appeared before a Justice of the Peace, according to the law, and took the Oath of Allegiance to Queen Victoria, and Oaths of Supremacy and Adjuration as required. These oaths³ in themselves are most interesting and reveal

a great deal of British history, but unfortunately I do not have space to discuss them here. Suffice it to say that, without doubt, this is the earliest document in the world, outside of North America, that has reference to the work of the Restored Church.

The work of the missionaries progressed very successfully and rapidly in and around Preston and soon it became necessary to secure a place in which to hold regular meetings. The hall selected was the famous "Cock Pit," now demolished, in Preston.

The Lancashire Record Office has a document⁴ (see document 2) which certifies that

"A Building . . . known by the name of the Cock Pit . . . is forthwith to be used as a place of Religious Worship by an Assembly or Congregation of Protestant Dissenters, of the Denomination of Latter-day Saints . . ."

The date is January 4, 1838⁵ and the document is signed by Arthur Burrow⁶, "one of the Trustees of the said Chapel or Building."

There are several interesting things about this document. First of all the date. The reader will notice that it is barely five months since the missionaries first arrived in England and that it is only a little over two months later than the document pertaining to the licensing of Elders Kimball and Hyde. In point of age alone this is an early and valuable document. However the most important thing is the reference by name to Latter-day Saints. This is

the earliest document bearing the name of the Church in England, Europe, or anywhere else in the world outside of North America! Prior to this time missionaries had taught the Gospel only in a few of the Eastern and Central United States and in a tiny portion of Canada bordering on New York State.

Enjoy your heritage, Britons! The Lord selected you to hear the Restored Gospel first of all peoples of the Old World.

Document 2

To His Majesty's Justices of the Peace for the County Palatine of Lancaster. *I Arthur Burrow of Preston in the said County Shopkeeper*

do hereby certify that a *Building situate at the bottom of Graystock yard and known by the name of the Cook Pit*

situate in _____ in the said County, of which said *Building* _____ is forthwith to be used as a place of Religious Worship by an Assembly or Congregation of Protestant Dissenters, of the Denomination of *Latter day Saints* and *I* do hereby request you to register and record the same according to the provisions of an Act passed in the 52nd Year of the Reign of His late Majesty King George the Third, intituled "An Act to repeal certain Acts relating to Religious Worship and Assemblies, and persons teaching or preaching therein."

And *I* hereby request a Certificate thereof.

Witness my hand, this *fourth* _____ day of *January* in the Year of our Lord 1838.

Arthur Burrow

One of the Trustees of the said Chapel or Building

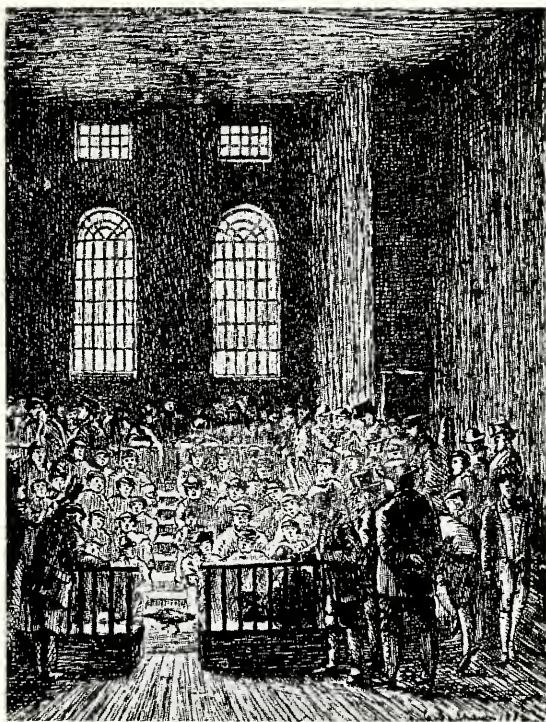
Witness
Proctor Walker

At the General Quarter Session of the
Peace held by Assizes at Preston
in and for the County Palatine of Lancaster
the third day of January in the first
year of Queen Victoria's Reign

A certain Building known by the name of the
Cock Pitt situate in Graylock Yard within
Preston in the said County is certified to this
Court and recorded as a place for Protestant
Dissenters to exercise their religious worship in

A certain Building called Ebenezer Chapel

Document 3



A place to meet was one of the first orders of missionary business in Britain. Barely five months after Elders Hyde and Kimball arrived in Preston, Arthur Burrow, one of the earliest members, registered the "Cock Pit," shown at left, for religious services (see Document 2). One day before this, on January 3, 1838, the "Cock Pit" was certified as a place permissible for Protestant worship in the Register of Dissenters Meeting Places, 1838 (see document 3). It was here that the first British Mission Conference was held.

NOTES

¹ See Orson F. Whitney, *Life of Heber C. Kimball* (Salt Lake City: Stevens & Wallace, 1945), second ed., pp. 159-160.

² See Whitney, *op. cit.*, p. 160 for a printed copy of this licence.

³ The Oath of Allegiance is an ancient oath, but not until the time of the Reformation was the clergy required to take it. The Oath of Supremacy was established in England after the Papal authority was abolished during the Reformation. The Oath of Abjuration came in after the "Glorious" Revolution, 1688.

⁴ No. QSP-Jan. 1838, No. 303.

⁵ One day before this the "Cock Pit" was "certified as a place for Protestant Dissenters to exercise their religious worship in." *Register of Dissenters Meeting Places*, 1838, document No. QDV/4, No. 303. The Latter-day Saints, then, were the first dissenting group to ever employ the "Cock Pit" for religious services (see document 3).

⁶ Arthur Burrow was one of the early members of the Preston Branch. He was a close friend of William Clayton, another Lancashire lad, who wrote the famous "Mormon" hymn, "Come, Come Ye Saints."

JOYFUL WISDOM



by Charlotte Sheffield
Miss U.S.A. 1958

- *That's the "Word of Wisdom," given by revelation from the Lord to the Prophet Joseph Smith. Miss U.S.A., 1958, tells in this charming Star feature of the positive side of God's commandments. It's how you live them, she says, that brings you ridicule or respect.*

THE handsome movie actor at my side had been teasing me all day. At one time he called me the "Queen of the Mormons," but only because we had been talking about the church. And he knew that I realised he said it because he liked me as a friend. Now, we were having a group dinner in one of the finest hotels imaginable, and the chef had gone to much trouble to prepare his special dishes for us.

As graciously as I could, I asked for ginger ale at cocktail time. I quietly turned down the invitation for the famous wine with dinner. I beat the waiter to my coffee cup and turned it over to show I wasn't drinking any. Then came the dessert and the rare delicacy of coffee made with liquor. The actor said, "This is such a privilege that none of us are going to turn it down, are we?" He directed his voice toward me. I motioned to the waiter and quietly said to him, "I really appreciate your preparing so wonderfully for us, but in accordance with my church beliefs I would like to have a glass of milk instead. Would that be all right?" He smiled at me in an understanding and almost admiring manner and said, "Of course!" He served my milk, and when they took the photograph of our group "making a toast," I toasted proudly . . . with my milk.

When the evening was over and everyone else had taken many more cocktails, we retired. Everyone had

commented on how inexpensive I was to entertain, and that I had as much—if not more—fun than all those who were drinking. I returned to the dining room for a glass of water before going to my room, and the head waiter said to me, "We were told that you are a Mormon from Utah, and we've been watching you all evening. Most of my serving boys are Mormons too, and they are so glad that you are living up to their religion."

This really impressed upon my mind the fact that I am always being watched—and so are *you*. Sure! the temptations are many and great, no matter what age we are, but these are the days when the devil is working "overtime" to weaken us in *any* way he can.

Through living the Word of Wisdom I have found innumerable opportunities to discuss the Gospel with people in all walks of life. These people ask sincere questions about the church and I often find them refraining from liquor and cigarettes out of respect for the church and myself as a member. I never hear unpleasant comments or misunderstanding remarks from these people with whom I have talked straightforwardly. In fact they often tell me of fine Latter-day Saints whom they have known. Many are the copies of *The Book of Mormon*, pamphlets, and other books which I have sent to such new friends.

I have heard many inspiring experi-

ences related by members who have called upon the added strength which is a promised blessing to those who live the Word of Wisdom; and many are the times when I have needed the strength to "walk and not faint" and it has been given to me. There are many of us who haven't read the 89th section of the Doctrine and Covenants lately and don't remember exactly what is advised and promised in this "word to the wise."

I think that most of those who are teased, called names, or snubbed because they are refraining from such stimulants are often asking for ridicule by the manner in which they turn them down. One of our Mutual slogans, taken from the Epistle to the Romans, said, "I am not ashamed of the Gospel of Christ..." When we

are ashamed of what we believe, how can we expect others to respect it? But those who never apologise for those commandments but live them joyfully, gain respect and admiration from the same friends they want so much to please.

I'm certain that our Father in heaven would not have sent these words to us if they had not been designed to make us a more respected and admired people for being strong enough to have convictions and to live up to them. For after all, what really counts is not a chiding remark or an earthly temptation, but our Heavenly Father's joy that we are being obedient to what He has advised us to do for the good of our own earthly tabernacles.

Living the Word of Wisdom is rewarding when we do it joyfully!

Temple Endowment (Continued)

that they might be judged according to men in the flesh, but live according to God in the spirit."

We believe as Latter-day Saints that the holy bonds of matrimony may be sealed by the authority of the Priesthood on earth in the temples of our God, so that they will endure, not only for this life, but throughout all eternity. We believe that a husband and wife, thus united in marriage, will have the privilege of living with their worthy children as a family unit in the eternal world. The Saviour gave the authority and power to His Apostles to "bind on earth" so that it should be bound in heaven, or to "loose on earth" so that it should be loosed in heaven. This same authority has been given to men on the earth in this day, and the keys of the power are held by

the president of the Church of Jesus Christ of Latter-day Saints.

These glorious blessings of the endowment are not to be had without effort. They are the pearls of great price. Only those who are considered worthy are permitted to enter the temple for endowment or baptismal work, either for themselves or for the dead. After having received the endowment, the recipient must continue faithful to the commandments of God throughout life or he will never receive the promised blessings.

The Lord has said :

*"There is a law irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated; and when we receive a blessing from God it is by obedience to the law upon which it is predicated."*⁴

¹ 2 Peter 16:1-19. ² D. & C. 95:3, 8, 12.
³ D. & C. 97:10, 13-16. ⁴ D. & C. 130:20-21.

What happens when
a man gives his life to
the Gospel

JOHN FRANCIS COOK

He Made Genealogy Live

Sister Doris Cook collaborates with the *Star* to tell the story of her late husband's inspiring experiences while working for the living and the dead

GENEALOGY. When you hear the word, what comes first to your mind? The Temple? Long undecipherable transcripts? Musty parishes and aged gravestones? One of the outstanding genealogists of these islands used to inject humourous sidelights into his talks in church, because his friends often told him, "I wouldn't have your job for anything: it looks as dry as the dust on the records you read." He would chuckle when they said that in an understanding way, for he himself once thought it was "dry as the dust on the records." "But once I began doing it, I loved it so much I spent my whole time at it." The fruits of his love for genealogical work have made him a near-legend in the area from which he comes, and produced an inspiring life story. This man's name was John Francis Cook.

Because saints all over the British

Isles are preparing themselves for the privileges and responsibilities that will be theirs with the advent of the new British Temple, the *Star* has designed some articles relating to the purposes and functions of many phases of temple work. In doing so we wrote to Sister Doris Cook, of Oldham, Lancashire, and asked her that she share some of the inspiring experiences of her deceased husband's dedicated life with *Star* readers.

"Frankly, I couldn't quite understand my husband's intense devotion for genealogical work before he died in 1955. But after that there was no one to take over all the work he had to do, except me, and so I determined to do it. Now I echo his love for it: I find it to be the most thrilling and satisfying job anyone could have. I found the following entry in a Lancashire record the other day:

“ ‘ Burial 1 Jan., 1812. A man found frozen to death upon the highroad at Barton-upon-Irwell, and supposed to be of the name of Owen Hughes by the name in his hat.’

“ I felt really worried for Owen Hughes and sincerely hoped he had ‘ the reet ’at on.’ I thought to myself : well, he is somebody’s lad.

“ Then I saw this one : ‘ Burial 24 Apr., 1791. Plenty Wood of Newton.’ Sister Lewicki, with whom I often work, and I have many a chuckle at the peculiar names we come across.

“ How happy I am that the *Star* wishes to make genealogical and temple work live for the Saints in Britain. I’m sending some excerpts from my husband’s writings and some of the experiences that he had . . . ”

Brother Cook’s initiation into genealogical work came when he was living in Lowestoft, his birthplace. An extract from his Book of Remembrance recounts the event.

“ In 1929 there was labouring in the Norwich District an Elder Richard L. Evans of Salt Lake City, Utah; after a while he was transferred to Liverpool where he laboured in the European Mission Office under Apostle John A. Widtsoe. At the completion of his mission he returned to Norwich to gather the genealogy of certain of his ancestors who were born there. Not having sufficient time to complete his research, he picked me out as one suitable to continue the work for him . . . I heard the doctrine of the Church concerning the work for the dead, and had a profound belief in forgiveness beyond the grave, but actual research was a closed book to me; in fact, when Elder Evans first introduced me to its intricacies I must confess that I was, not understanding it, bored with it. I remember him taking me to the Regis-

ters of St. Margaret’s Church, Lowestoft, and getting me to help him search, and that I was glad when the search was finished. But with the responsibility he offered me of continuing research work after his return home, I began to take an interest in it. And little by little, slowly but surely, the Spirit of Elijah worked with me, until the work became an integral part of my life. Gradually I picked it up—never easily at any time—but I discovered I had an aptitude for it. Elder Evans promised me that if I was successful he would recommend me to others, and he assured me that it would not be long before I would be earning my living doing genealogical work for the saints in America. By the end of 1930 I was engaged on my whole time in this work.”

Sister Cook interjects : “ I picked the work up—*never easily at any time* ;” yes, sometimes it’s not easy. One often gets discouraged at not finding the ancestral entries after searching this parish and that parish. I remember I asked John at the end of a day what success he had had, and very thrilled he told me he had extended a line *two* generations. I merely said ‘ Is that all?’ To which he replied, ‘ But, Dorrie dear, you don’t understand; that is really something.’ Yes, by gum, I didn’t *understand*, but I know better now. You would be amazed at the number of people outside the Church who help this work along, not knowing the purpose. And when you ask them why they do it, they say, ‘ I don’t know, I just love doing it.’ ”

In the year following the start of his full-time genealogy work, Brother Cook received a Patriarchal Blessing at the hands of Patriarch James H. Wallis.

“ Brother John Francis Cook . . . ” part of it reads, “ you have been reserved to take an active part in the salvation of the living and the dead. Thou hast been blessed of the Lord with the gift of record making, in tracing the genealogy of those who are anxious to save their kindred; and, dear brother, if thou wilt labour unceasingly and unselfishly in this wonderful work, the Lord will give thee revelation to guide thee in securing the records of the ancestors of His children. In the silent watches of the night the Lord will arrange it and so order it, that thou shalt receive information which in the day time thou hast been unable to find . . . ”

Brother Cook did labour unceasingly and unselfishly in this work. “ Let every Latter-day Saint,” he wrote in 1947, “ take this truth to his heart : that an important reason why they were reserved to come on earth at this time was to allow them to be ‘ Saviours on Mount Zion ’ for their kindred dead—co-partners with Jesus Christ in the salvation of the people of the world. Dare we neglect so great an opportunity ? Dare we pass by such a sacred privilege ? ”

Unfortunately, space allows only a few of Brother Cook’s many inspiring experiences to be printed. Often circumstances occurred akin to the time he was searching in the Diocesan Registry in Chester, where the Bishop’s Transcripts are housed on high shelves reaching all the way to the ceiling, so one has to use a ladder to reach the topmost shelves. Somehow one can imagine the feeling that Brother Cook would have on such an occasion : somewhere, in all those voluminous records, *might* be the entries he was looking for. “ On this occasion,” to use Sister Cook’s words, “ one bundle

persisted in rolling down to the floor, each time hitting Brother Cook squarely on the head. But funnily enough it didn’t hurt him. The fourth time it happened he picked it up determined to search it, seeing that it had all but talked to him. You can guess the remainder : in that very bundle were the entries he was searching for.

“ While searching at the County Record Office in Preston, John discovered the marriage of Richard Burton to Ann Towers, so he searched further to find their children. One large transcript was torn and dirty, and some of the entries on it were obliterated. One of these entries announced the christening of a child of Richard and Ann Burton, but it was marked to the point of complete illegibility. He tried to rub away the dirt. This failing, he folded it to take it into the next room, where a chemical could be used that might bring out the writing. After folding it, John gave it another glance to make certain he had folded it correctly, and saw that the dirt had disappeared and the name of the child could be easily read—it was ‘ Jane.’ Look as he might thereafter, the name was as hopelessly blotted out as before. And a year or two later, he encountered yet another entry of a child of Richard and Ann Burton. This time the transcript was ripped, the portion containing the name of the child completely torn away. John pondered what to do, and looking up, saw the name ‘ Richard ’ written in the dust on the table.

“ One Autumn day my husband was sitting in the vestry of a village parish church. The sun was streaming through the stained-glass window, onto the table where he searched. Outside he could hear fallen leaves rust-

ling. He was intensely absorbed in his work when he suddenly had a feeling that he was not alone. He looked towards the door. Coming from under it was a mist: he thought for a moment how strange that was, because the sun was still shining outside. Gradually the mist became thicker, and around the table it circled—he sitting there—plainly showing people in the costumes of by-gone ages passing by. Men, women and children there were, and all turned their heads to him as they passed and smiled as though they approved of what he was doing. John said he had a feeling that they were happy with his efforts. Then gradually the mist faded away and the sun shone as before and the leaves rustled.”

Lest any should presume that Brother Cook, or any genealogical worker “fanaticises” his love for his work, John F. Cook was ardently en-

gaged in many other phases of Church work as well.

Born in Lowestoft the son of a skipper of one of the trim, tan-sailed fishing sloops for which that area is noted, he yearned for a religion that taught the pre-existence of men’s spirits, which he even then knew to be true, and one that was more deeply and honestly spiritual. When he had gained his testimony of the Restored Church—for which he one day took his books and went off to a secluded spot, there to spend nine hours praying and seeking for guidance—Brother Cook never relented in industrious activity in the Church and his missionary work with everyone he met.

Such as this man have made the important work of genealogy alive in Britain, have provided countless souls the chance for eternal progression, have given to those who will heed their eloquent example an incentive to do this most necessary genealogy work.

A sister in the United States is anxious to trace her ancestors on her mothers’ side. Her mother was Bertha Molyneaux Young, daughter of John Monlyneaux, who was born November 17, 1828 or 1829, at Pare-Sutton, Lancashire. His parents were James Monlyneaux and Martha Jared, and he had a brother, James, and a sister, Betsy. John Molyneaux married Elizabeth Pilkington, September 18, 1854. She was born in Hilton or Bickenstaffe, Lancaster, of Thomas Pilkington and Ellen Moss. This is all the information immediately available to this sister; should anyone be able to advise further, please write to Mrs. Cora McNoughton, 205 North 6 West, Heber, Utah, U.S.A.

ELDER ADAM S. BENNION AND ELDER THOMAS E. MCKAY. Since the last issue of the *Millennial Star*, two General Authorities have passed away. Elder Adam S. Bennion of the Counsel of the Twelve Apostles died February 11 and Elder Thomas E. McKay, Assistant to the Counsel of the Twelve, died January 15. Elder Bennion, educator, legislator, brilliant orator, Apostle since 1953, toured the British Mission in 1955. Elder McKay had assisted the Counsel since 1941. Also an educator and legislator, he loved nature and his fellowmen and spent his life in devoted service, like his three missions to Switzerland and Germany.



BRANCH AND DISTRICT ACTIVITIES

*Northampton's Dinner and Dance,
held on January 4*

Brother and Sister Fritz, pictured in the centre, were fêted by the Peterborough Branch with a going away party that everyone enjoyed





Directed by Sister Muriel Cuthbert, Y.M.M.I.A. president, Nottingham Branch staged a rousing production of "The Old Woman in the Shoe." Here, in front of the unique set, the cast takes a curtain call. Read about their success in Nottingham's report. For Christmas, Nottingham children celebrated in a joint Sunday School and Primary party; their festivities are pictured right.

Birmingham

The Northampton Branch enjoyed a Dinner, Dance and Cabaret arranged by the M.I.A. on January 4. The Cabaret was given by the Branch members. The M.I.A. held a farewell party for Elder Thomas R. Burton on January 11, the occasion of his transfer to the Nottingham District. He was presented with a plaque and wished every success in his new assignment.

Elder Capener, who laboured in this District for nine months had quite a different duty to perform on January 14, namely to organise the games for his own farewell party. Everyone who attended had a most enjoyable time and the food which was prepared by Brother Leslie Megeney soon disap-

peared in the traditional Latter-day Saint style. When everyone had had their fill the members entertained with "The Charladies' Lament" by Sisters Moorhouse and Burgess, and other items by Brothers David Mace and John Joseph. Towards the end of the evening President Armstrong presented Elder Capener with a beautiful white marble barometer as a token of thanks for the wonderful work which he had done.

Bristol

Cheltenham Sunday School and Primary Party was held on January 18. Brother J. Harris showed the children films who also enjoyed a tea and had sweets to take home.

December 28 was the date of the



Plymouth Sunday School Party. The Hall was gaily decorated by the Priesthood in true festive spirit together with a Christmas tree. The tea-time spread was lavishly arrayed and served by the Relief Society. The highlight of the evening was the arrival of Santa Claus, who presented every child with a gift from the tree.

A real Christmas spirit was felt at Bournemouth on December 16 when the annual party was held. Each person received a gift from Santa Claus and enjoyed a good portion of eats together with skiffle and other forms of entertainments. The last day of the old year was fêted by the Relief Society's party of games, singing and eating.

Hull

Hull Branch Sunday School held their annual party on January 5 and a "reet good spread" was the first thing to catch the eye, the children ensuring that it wasn't eye-catching for very long! Brother Stone organised the games and the talent show. A comedy film show was very well received and a lovely evening was crowned with the announcement that the Sunday School Superintendent, Brother Holmes, had that morning been presented with a son—though perhaps presented is not quite accurate as no midwife was available and Brother Holmes himself brought the baby into the world. The M.I.A. Convention was held on January 11 with Brother

Benne of the M.I.A. Board in attendance. A social evening followed with entertainment provided by Brother Alan Kennington and Sisters Thistleton and Shreeve. A party for the Scouts and Cubs was held on January 22 and about thirty boys sat down to a meal provided by the Committee and friends, the showpiece of which was two cakes made by Sister Ward and decorated with Scout and Cub emblems. A film show followed the meal and a presentation of flowers was made to Sister Ward in appreciation of her untiring efforts in raising funds for both troops.

Liverpool

The Liverpool Branch held a New Year Eve party at which various members entertained with songs and sketches.

Manchester

Wythenshawe held a Social on January 18 at which the catering was arranged by Brother S. Bowles and the entertainment was provided by the "Three Cs": Brother Crookell, Cryer, Caddick and Brother William Walter Weston.

Newcastle

Sunderland Chapel has been undergoing a strenuous cleaning and decorating. The brethren have done the painting whilst the sisters helped out with the washing of floors. On December 6, six of the brethren worked from 6 p.m. Friday evening to 8 a.m. on Saturday. The annual "Fathers and Sons Entertain" event took place on December 13 and fifty people sat down to a three course meal prepared by the men—who also provided the entertainment. The Christmas parties were held on Boxing Day. Gifts were given to the children from the Christmas tree and they enjoyed a film show which

was put on by President F. W. Oates.

South Shields Relief Society held an Open Night on January 28; Branch President Dunn gave a lesson on the works of Shakespeare. This was followed by a barbecue supper which everyone enjoyed, thanks to the Relief Society.

The "Three Kings of Orient" *en route* to Bethlehem, their presentation of gifts to the Saviour and the "Manger Scene" were presented reverently and artistically at South Shields on December 19. As Mary, Sister Betty Johnson performed admirably, as did David Stephenson as the Babe and Brothers Edward Allen, Ernest Milward and William Horncastle. Simple but effective costuming and staging was enhanced by the skilfully contrived lighting of Brother Ernest Milburn, background music of Sheila Wakefield and story-telling of Mary Johnson. The whole performance was well directed by Brother William Horncastle. Following the performance was a fine social in which about sixty members enjoyed games under the direction of Sister Mary Johnson.

Norwich

On January 18 the Gorleston Christmas Party was held in a hired hall. An afternoon meal was followed by games and a visit from Father Christmas who gave each child a present. This was made possible by the love and generosity of all branch members. A new Church building has recently been acquired at 58 Lowestoft Road, Gorleston. At present the building is occupied but the members hope to be able to move in in about two months' time.

Nottingham

A wonderful party was held on January 25 at Loughborough for the

Sylvia Mills of Oldham and Derek Ian Whalley leave on their honeymoon, January 11



Primary and Sunday School. About forty people, mostly non-members, attended and a very enjoyable time was had by all. A fine tea was prepared and served by the Relief Society and games were organised by Sister Yvonne Pickering. Brother Gwyn Bailey entertained with songs and on his guitar.

Brother and Sister Fritz of Peterborough were presented with a signed copy of a fine branch photograph on the occasion of their "going away." The Branch intends to send further

copies to missionaries who formerly laboured in Peterborough.

The brethren of the Seventh Quorum of Elders held a social after their monthly business and instruction meeting on January 25. Brother Tom Hezseline organised the programme, the highlight of which was an interesting talk on the Dead Sea Scrolls by Brother Donald Bland.

A fine example of co-operation has just been witnessed in the Nottingham Branch. Sister Muriel Cuthbert, Y.W.M.I.A. President, wrote and produced a pantomime, "The Old Woman in the Shoe" for the M.I.A., the parts being written specially to include all members who wanted to act. Brother Geoffrey Harris organised the making of the scenery designed by Branch President Kenneth Poole and Brothers Harris, Pool, Hezseline and Stevenson carried out the construction of a very realistic shoe, twelve feet high and twenty feet wide. The first presentation was on January 18 at a Nottingham School to an audience of two hundred and was a terrific success. The following Friday, the company went to Eastwood in transportation provided by the Priesthood. Despite the fog and snow, seventy people were very responsive to the performance. To complete the tour, another presentation was made at Leicester Branch on February 1. Sections of the shoe had to be left off because the stage was not big enough to accommodate it but nevertheless one hundred people enjoyed the show. The proceeds were shared between all the branches concerned for their building funds.

Scotland

Airdrie M.I.A. held a successful New Year Dance on January 3. Many Glasgow and Paisley members helped



There's no beating the Blackwood Branch! Father Christmas himself made a welcome entrance at its Christmas party, giving boxes of toys to the younger set

to swell the numbers at this function which was in aid of M.I.A. Funds. The traditional Burn's Supper held on January 22 was rather unusual in that it was attended by women only. This was because it was sponsored by the Relief Society and despite the lack of male talent the ladies participated in a full Burns programme and made an enjoyable evening for all.

The attendance at the Paisley Branch Burn's Supper was boosted by members from Glasgow and Airdrie to a wonderful total of fifty-seven. Brother Greer organised this highly successful evening with a full and varied programme in Burns style, including the piping-in of the haggis.

On January 18 a District Preparation Meeting was held in Edinburgh with a good attendance and all felt uplifted and better equipped to carry

on the work of the Lord. President Oates' remarks inspired all to renewed efforts.

Sister Joyce Lundgreen, a former missionary now in America, in collaboration with the Saints in Aberdeen has inaugurated a novel method of "keeping in touch." She gathered a number of returned missionaries, in particular those who had served in Aberdeen, organised them into an entertainment group and put their efforts on tape. On January 11, nearly a score of members and local missionaries with District President Romney and Elder Snarr, gathered in the home of Brother and Sister Smith to listen to the recording. It was wonderful to hear the voices of those known and loved and to see faces light up as voices of particular significance were heard. The same evening another re-

ording lasting an hour was made with personal messages and light entertainment. The tape is now in Ogden and another trans-Atlantic " Fireside " is eagerly awaited by the Aberdeen Saints.

In an effort to establish an interest in the " home product," Sister Smith, Branch M.I.A. President, has commenced a teaching class for beginners in Scottish Country Dancing. This is a commendable move as it may stimulate an awakening to the beauties of the native Scottish arts.

Wales

On December 28, Merthyr Branch Christmas Party was held and was attended by the District Missionaries. A concert followed the meal which was served by the Relief Society and included items from the children's skiffle group, jokes from the missionaries, a Wild West Show and various skits.

The Blackwood members held a Christmas Party on December 21 for about sixty members and friends. A very good meal was provided and grateful thanks are extended from the Blackwood members to the many friends who contributed to making a very happy and successful party. Father Christmas was in attendance with his boxes of toys for the children.

Births and Blessings

A son was born to Brother and Sister Arthur Smith of Cardiff on December 30. He has been named Richard Lyman.

The daughter of Brother and Sister Hancock of Darlington, born August 5, was blessed by her father and given the name of Vivien Lowdon on September 8.

A daughter was born to Brother and Sister Larry G. Heap of Liverpool

on August 8; she was blessed by her grandfather, Brother H. Q. Jones, on September 15 and given the names Larena Joy.

A son was born to President and Sister Vernon of Rawtenstall on January 3.

On January 5, the two sons of Brother and Sister Barber were blessed by Brothers Fleming and Martins and given the names Robert Nevin and Gerald Franklin.

Stephen, the infant son of Brother and Sister Donald Jeavons of Birmingham was blessed on February 2.

John Reginald, the son of John and Doreen Jones of Liverpool was blessed on January 9 by John Allan Cubbon.

The baby daughter of Brother Ralph T. Minson was blessed on January 5 and given the names Dawn Leanne.

The son of Sister Burns was blessed on January 5 and given the name David.

On January 5, the infant son of Brother and Sister Thompson was blessed in the Edinburgh Chapel by his father and given the names Peter Andrew.

Engagements

Sister Vera Jackson of South Shields Branch and Mr. Alan Brown announced their engagement on Christmas Day.

Marriages

On January 11, Sylvia Mills of Oldham was married to Derek Ian Whalley. President William Giles conducted the service, Mrs. Lees sang a solo and items were rendered by the choir. The bride wore a ballerina dress of white brocade, short veil and coronet and carried red carnations and lilies of the valley. The three bridesmaids wore lavender and lemon and carried bouquets of freesia. There

were twenty guests at the reception held at Oldham C.W.S. Café after which the happy couple travelled to Cleveleys for their honeymoon.

Deaths

Mrs. Mary A. Quayle, mother of Sister Gladys Quayle, died on Christmas Day. Funeral services were conducted in the home under the direction of Presidents F. W. Oates and William D. Oswald on December 28.

Sister Jemima Stone of Lowestoft passed away on January 5 after an illness lasting ten years. A service was held on January 10 in the Lowestoft Chapel.

The death occurred on January 22 of Sister Heloise Wingate Drayton of Scunthorpe. She had been in poor health for a number of years but had remained active and until a few months ago was Relief Society Presi-

dent. The funeral took place at Gainsborough and was conducted by Branch President Earl W. Pierce; the grave was dedicated by Elder Clair B. Shipp.

The funeral took place on December 21 of Sister Phylis Hayes of Wigan. Sister Hayes was known by almost everyone on the Worsley Hall Estate where she was a tireless worker and never spared herself whether she was washing, mending or cleaning for others. She ran errands for the victims of the recent influenza epidemic until she became ill herself and was taken to the Billinge Hospital where she died on December 19. The funeral service was conducted by President Russell.

Sadly missed by members of Liverpool Branch will be Brother Joseph Falconer, who passed away on January 9 after having faithfully served the Church for over fifty years.

ORDINATIONS :

Birmingham District

Donald Christopher Colson of Birmingham to Deacon
Roger Horton of Birmingham to Deacon
James Cossell of Wolverhampton to Deacon
John Ernest Egginton of Wolverhampton to Teacher
Stuart Harvey Hudson of Northampton to Deacon
Albert Charles Austin of Coventry to Priest
John Edwin Davies of Coventry to Priest
Leonard Humphries of Coventry to Priest
John Thomas Gough of Coventry to Priest
Jack L. Howe of Wolverhampton to Deacon
Matthew James Barlow of Nuneaton to Deacon
Arthur Barlow Kennedy of Nuneaton to Deacon

Hull District

Ronald Jack Mander of Scunthorpe to Teacher
George Stanley Hill of Scunthorpe to Teacher
Anthony John Douglas of Scunthorpe to Deacon
Ronald Phillip Taylor of Grimsby to Teacher

Leeds District

Geoffrey Simpson of Dewsbury to Priest
Kenneth Bolton of Dewsbury to Priest
Wilfred Smith Pickles of Dewsbury to Teacher
Arthur Gregory of Dewsbury to Teacher
Stanley Allott of Dewsbury to Deacon
Donald Pelton of Huddersfield to Deacon
Allan Peter Moxon of Leeds to Teacher

London District

Ronald Webster Moxon of Leeds to Teacher
Richard Alan Gill of Oxford to Deacon

Franciszek Sorowka of Oxford to Deacon
Eric Howard Lock of Reading to Priest
Philip Henry Twoner of Reading to Priest
Edward Albert William Hancock Jr. of South London to Teacher

Manchester District

Brian Stanley Kenyon of Wythenshawe to Elder
William Roper of Wythenshawe to Elder

Newcastle District

Leslie Gordon McDermott of Sunderland to Teacher

Norwich District

George Henry Stevens of Chelmsford to Teacher

Nottingham District

John Harry Wilson of Mansfield to Deacon
Alan King of Mansfield to Deacon
Peter Geoffrey Gill of Nottingham to Deacon
Charles G. E. Gill of Nottingham to Deacon
Stewart W. Kipling of Nottingham to Deacon
Thomas John Grewcock of Leicester to Deacon

Scottish District

Christ'an Ian Heede of Paisley to Priest
Peter Alfred Heede of Paisley to Priest
David Kerr Day of Edinburgh to Priest
Robert Logan Irving of Edinburgh to Priest

Sheffield District

Owen Cottage of Sheffield to Teacher
Arthur Clark of Sheffield to Deacon



MISSIONARY ACTIVITIES

BAPTISMS:

Birmingham District

Erica Bernadine Dawe of Coventry
 Joan Smith of Wolverhampton
 Sidney Hill of Wolverhampton
 Joyce Noreen Hill of Wolverhampton
 Helen Christine Howe of Wolverhampton
 Susan Elizabeth Howe of Wolverhampton
 Michael Vincent Howe of Wolverhampton
 Laura Winifred Cossell of Wolverhampton
 James Cossell of Wolverhampton
 Jean Cottrell of Birmingham
 James Stanley Cottrell of Birmingham
 Alice Elizabeth Wall of Coventry
 Agnes Amelia Rose Ward of Coventry
 Walter John Ashmead of Coventry

Bristol District

Howell Thomas Richards of Plymouth
 Hazel Joyce Clegg Richards of Plymouth
 Alan Richards of Plymouth
 Jacqueline Ann Richards of Plymouth
 John Anthony Richards of Plymouth
 Dreda Joyce Smith Truscott of Plymouth
 Terence Donald Truscott of Plymouth
 Irene Roberts Brown of Bristol
 Arthur Brown of Bristol

ARRIVALS :

January 24, 1958

Sister Carol Brown
 Sister Janet Davis
 Sister LaRue Rura Woodall
 Sister Helen M. Zakel
 Elder LeGrand L'ston Baker
 Elder Anthony Woolley Beckstead
 Elder Lyle J. Cooper
 Elder Wesley Grant Howell, Jr.
 Elder Teddy Albert McKay
 Elder Vance Barnes Tingey
 Elder John Cheney Urquhart

February 4, 1958

Elder Willard M. Davidson

Leeds District

Donald McKenzie Munro of Leeds

Manchester District

Jane Ruth Bennett of Stockport
 Thomas Livesey of Rochdale
 Brian Neville King of Wythenshawe
 Margaret Isabel Tonge of Wythenshawe

Newcastle District

Lynn Margaret Hogarth of Newcastle
 Sylvia Blackett Smillie of Newcastle
 James Smillie of Newcastle
 Ann Smith of Newcastle
 Robert Pearson of Sunderland
 John Thomas Lamb of West Hartlepool
 Joyce Lamb of West Hartlepool
 Jane Nobie of West Hartlepool

Norwich District

Barbara Muriel Barber of Norwich

Sheffield District

Margaret Phillipson of Sheffield
 Sydney Phillipson of Sheffield
 Frances Elliott of Chesterfield

From

Coalville, Utah
 Spanish Fork, Utah
 Salt Lake City, Utah
 Raymond, Washington
 Provo, Utah
 Preston, Idaho
 Genola, Utah
 Salt Lake City, Utah
 Santaquin, Utah
 Logan, Utah
 Phoenix, Arizona

Salt Lake City, Utah

Assigned to

Wales
 Scotland
 Leeds
 Ireland
 Liverpool
 Norwich
 Leeds
 Birmingham
 Newcastle
 London
 Manchester

Nottingham

RELEASES :

January 25, 1958
Sister Janet Cotton-Betteridge
Sister Gillian Mary Wheatley

From
 Stroud
 Stroud

Districts
 Leeds, Nottingham
 Liverpool, Manchester

January 24, 1958
Elder Ralston J. Hogge*
Elder LaMar C. Capener*
Elder Lynn B. Kerr
Elder Vance H. Walker

Rigby, Idaho
 Rivers'ide, Utah
 Tremonton, Utah
 Clifton, Idaho

Norwich, Leeds
 Liverpool, Birmingham
 Bristol, Newcastle
 Leeds, Bristol

February 1, 1958
Elder Lee C. Chamberlain

Glendale, Utah

Nottingham, Liverpool

February 6, 1958
Elder W. Rolfe Kerr*

Tremonton, Utah

London Office, Scotland,
 Nottingham
 Leeds, Wales

Elder Newel Standley

Murray, Utah

* District President or Supervising Elder

TRANSFERS :

Sister Marla A. Stone
Sister Ina Mae Vance
Sister Marilyn Johnson
Sister Foresta Gilson
Elder George M. Gurney
Elder Donald R. Chisholm
Elder Roger M. Facer

From
 Ireland
 Manchester
 Nottingham
 Scotland
 Norwich
 Nottingham
 Wales

To
 Leeds
 Live:pool
 Norwich
 Wales
 Nott:ngnam
 Wales
 London

Date Effective
 January 25, 1958
 January 25, 1958
 January 25, 1958
 January 25, 1958
 January 25, 1958
 January 25, 1958
 January 25, 1958

APPOINTMENTS :

Elder Donald R. Chisholm appointed Wales District President - February 23, 1958.
Elder Norman Dunn appointed Newcastle District President - February 23, 1958.
Elder Orson L. Bowler appointed Newcastle Supervising Elder - February 23, 1958.



NEWEL STANDLEY
 HELEN LIVINGSTON
 LEE CHAMBERLAIN
 GILLIAN WHEATLEY

LYNN KERR
 RALSTON HOGGE
 RANEE LARSEN
 JANET COTTON-
 BETTERIDGE

VANCE WALKER
 LAMAR CAPENER
 ROLFE KERR
 HELOYCE HANSON

ONE TIME a lad had a birthday. He clapped his hands and ran to the kitchen for scissors, for it took too long to open the parcel knots by hand. He cut all the ribbons and opened all the presents. Cowboy guns. New shoes. A model aeroplane. And ten shillings. He threw his arms about his father's neck and cried, "You're the best daddy in all the whole wide world!"

Another time, or more precisely the next day, his father called to him, "Son, I need some things from the town; will you go for me?"

"Sure, Daddy, but can I go tomorrow? All the kids are going to the circus today." So saying he ran off, his shillings tinkling noisily in his pocket. He'd help his Daddy all he could tomorrow.

The house was dark when he returned, except for a dim square of light at his father's window. Inside everything smelled like liniment and iodine. When he climbed the stairs he saw men through the partly open doorway of his father's room. Their faces were yellowy in the pale light and his father was in his bed: but the covers were pulled over his face and hands and everything.

He went down to the landing and sat. He could hear the fuzzy voices from his father's room and could see his father's clothes piled on the dark landing. He felt right queer inside, heavy and dizzy, and he went to sit by his father's clothes, just to be near them. In his innermost mind he could think only that he wouldn't be able to help his Daddy tomorrow. Then inside his father's shoes he found some cardboard and newspapers that had been folded up and put over the holes that had been worn in them. He didn't understand that. He thought of his own new shoes, of his shillings, and of his Daddy lying on his bed with all those men standing around him in the yellow light. And then all he could think was how he wished he'd helped his Daddy today, because he wouldn't be able to help him at all tomorrow.

